

# THE GOSPEL SICKLE

"THRUST IN THY SICKLE AND REAP, - - - FOR THE HARVEST OF THE EARTH IS RIPE." Rev. 14:15.

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## THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

### TRUE HEROISM.

Let others write of battles fought  
On bloody, ghastly fields,  
Where honor greets the man who wins,  
And death the man who yields;  
But I will write of him who fights  
And vanquishes his sins,  
Who struggles on through weary years  
Against himself, and wins.

He is a hero staunch and brave  
Who fights an unseen foe,  
And puts at last beneath his foot  
His passions base and low;  
Who stands erect in manhood's might,  
Undaunted, undismayed—  
The bravest man who drew a sword  
In foray or in raid.

It calls for something more than brawn  
Or muscle to overcome  
An enemy who marcheth not  
With banner, plume, and drum,—  
A foe forever lurking nigh,  
With silent, stealthy tread,  
Forever near your board by day,  
At night beside your bed.

All honor, then, to that brave heart,  
Though poor or rich he be,  
Who struggles with his baser part,  
Who conquers and is free.  
He may not wear a hero's crown,  
Or fill a hero's grave;  
But truth will place his name among  
The bravest of the brave.

- G. P. Robinson.

## Notes and Comments.

**NOTICE.**—Parties receiving this Paper, not having subscribed for it, may know that it is sent to them by the courtesy of some friend. Do not hesitate to take it from the Office, for none will be called upon to pay for any numbers they have not ordered. We invite candid attention to the Contents of the Paper, and when you have read it, please hand it to a Friend or Neighbor.

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure." This exhortation, found in 2 Peter 1:10, is misinterpreted by some, who thereby reach extreme views upon the subject of "election." The "calling" spoken of here is the same as that mentioned in 1 Peter 5:10—"The God of all grace, who hath called us unto his eternal glory by Christ Jesus"—and in 2 Thess. 2:14—"He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." This call is made to all. Christ died for all men, but it remains with each individual to fulfill certain conditions in order that the call shall benefit him. The "election" is simply the purpose of God that those who comply with the conditions of the plan of salvation shall be saved.

How different the same thing looks, viewed from different standpoints! One looks upon the law of God as a yoke of bondage, forbidding his pleasures, and abridging his freedom, merely because it requires him to do by others as he would have them do by him, and to walk humbly before God. The

carnal mind is enmity against God, and the law appears to it as an enemy. But to the person who by grace has made his peace with God, and respects his neighbor's rights as much as his own, and strives to be at peace with all men, the law appears his best friend. He sees it as a protector from the assaults of wicked men, a guardian of his rights, forbidding every one to do him wrong. To him the law is not a yoke of bondage, but his delight.

"HER priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26. Such, we conceive, are the words of the Lord to all who say, It makes no difference which day we keep, so we keep one day in seven. Do we rightly understand them? Do they truly mean all their words imply? Do they mean to say that it makes no difference whether we obey God or not? Do they mean to say that we will meet his approbation and receive his blessing just the same in either case?

A SAD commentary on the decline of civil liberty in this country was recently furnished in the city of New York. Joseph Jahoda, a poor Bohemian forty-one years of age, supported himself, a wife, and three small children by working in a cigar factory, and was a member of the local Cigar-makers' Union. Through no fault of his own, he was ousted from the Union as a "scab," it having been discovered that he was doing work for the company at a price slightly lower than that demanded by the Union. A rigorous "boycott" was established against him, and he could get no work anywhere. The result is thus told:—

"This meant that Joseph Jahoda and his wife and three children should starve. For weeks he walked the streets, seeking for work; but the ban of the Union was on him. He could get no work, winter was coming, and there was no food and no fire. On Tuesday of last week the last bit of food was gone. His wife was absent looking for work. He sent his three children to a neighbor's apartment, sat down and wrote a long letter to his wife, and then, weak man that he was, utterly despondent, he twisted a handkerchief about his neck, and hanged himself from a small iron hook in the door-post. When his wife returned, she found her husband dead, with his feet touching the floor."

This is only one of hundreds of instances which are constantly occurring, illustrative of the tyranny of the trades' unions and other labor organizations. If the arbitrary and unreasoning power of these organizations continues to increase during the next few years as it has in the past, American workingmen will find themselves in the clutches of a worse tyranny than was ever manifested in the pagan empires of antiquity.

It has ever been a tendency of the human race, carefully fostered by Satan, to go to extremes. Especially is this true in religious matters, where the interest of the arch-enemy principally centers. The reaction from one position of error is in the direction of another equally erroneous, and, if followed too far, usually leaves its victim in as bad a position as before. On the middle ground, between these extremes, runs the pathway of truth, in which all error has its starting-point, diverging from it sometimes in one direction, sometimes in another. It is the business of the Devil to keep men on one side or the

other of this middle path; which one, it matters not to him. He is well pleased to see the worldling standing apart from it in careless unconcern, and he is equally well pleased to see the fanatic, following the fancies of an overwrought imagination, on the other side. He led ancient Israel to disregard the Sabbath by openly attending to business on that day; he was just as well suited when, the reaction from this evil having set in, he got them to load it down with numerous encumbrances, and make its observance needlessly exacting. So he led the early Christian church to lose sight of Christ as their one Mediator, and salvation through his merits alone, and diverge far into the dark labyrinth of Romish superstition, until they sought to gain salvation through works alone. Finally, the Reformation having turned the tide, he now urges them to the opposite extreme, that of salvation by faith alone, without works. These extremes are equally dangerous. The true position is midway between the two, where faith and works meet.

"FOR Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. This text has been quoted a hundred times to prove that Christ abolished the law of God, and that in direct contradiction of his own straightforward assertion, "Think not that I am come to destroy the law or the prophets; I am not come to destroy [the law], but to fulfill [the prophets]." Matt. 5:17. The question is, Does "end" in the text mean abolition or object? Does Christ put an end to the law as a rule of righteousness? or is the design of the law, which is the development of a righteous character, effected for the transgressor through the death and mediation of Jesus Christ? If the text asserts the abolition of the law, it is abolished only "to every one that believeth;" the rest of the world, the great majority, the poor sinners, are still under obligation to obey its every precept. If exemption from obedience to the ten commandments is a favor, believers, according to this showing, are a favored class.

WE have heard advocates of the first-day-of-the-week Sabbath, claim that Heb. 4:8 furnishes evidence that there must of necessity be a rest-day for this dispensation different from that of the former dispensation. It requires but a casual examination of the text to show the fallacy of such a claim. The text reads thus: "For if Jesus [Joshua, margin] had given them rest, then would he not afterward have spoken of another day." The idea is simply this: If Joshua, in leading the children of Israel, God's chosen people, into the land of Canaan, had thereby given them their eternal rest, then there would have been no occasion for another "rest" to be made known to the world. Paul is endeavoring to convince the Hebrews (the believing Jews of Judea) that the establishment of their nation in Canaan was not the permanent rest and settlement that they had been wont to regard it. It was not the final rest that God had in store for his true children. He says in the 9th verse: "There remaineth, therefore, a rest to the people of God." That is, there is a permanent and abiding rest, a rest that is worthy the name in every sense; a rest that means far more than the rest that the children of Israel gained when they reached Canaan; such a rest "remaineth to," or is in store for, the people of God. It was this eternal rest that he exhorted them, in the first verse of the chapter, to "fear" lest they should "come short of it." Thus it appears that the text has no reference whatever to the Sabbath.

## Doctrinal Articles.

"Speak thou the things which become sound doctrine." Titus 2:1.

### GOD'S COVENANTS WITH MEN.

BY U. SMITH.

It was shown in the last issue how the Gentiles are enabled to come in and partake of the blessings of the new covenant, which was made with Israel and Judah.

We now proceed to the inquiry, When was the new covenant made? The testimony of the New Testament is definite upon this point. In Matt. 26:26-30, we have an account of the institution of the Lord's supper. After Christ had taken bread, he "blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

As the word for "testament" is the same word that is also translated "covenant," it follows that when Christ said, "This is my blood of the new testament," it is the same as if he had said, "This is my blood of the new covenant." The blood of Christ is therefore the blood of the new covenant. By that the covenant was to be ratified. And when that blood was shed upon the cross, the new covenant was established beyond the possibility of recall or variation.

On the occasion when the Lord's supper was instituted, the disciples who were present were by nature Jews, by grace Christians, or followers of Christ; and there, as representatives of the whole Christian church, they entered into the new covenant with their Lord. At this time God had plainly set forth Christ as the Saviour of the world, virtually making to all men the proposition that if they would receive him as such, and accept of his offering on the conditions which he, in his divine teaching for three and a half years, had set before them, they should receive the remission of their sins (the very purpose for which his blood was shed), and share in the great salvation and eternal reward to be secured thereby. And the disciples, as they accepted the sacred emblems from the hands of their Lord, thereby agreed to the terms proposed, and formally entered into the arrangement.

The day following this solemn and most potent transaction, Christ's blood was actually shed upon the cross; and there and then the new covenant was ratified and sealed. Paul says, "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:17. From the moment that scene at which all the universe wondered, transpired, and the Son of God died upon the cross,—from that moment the new covenant was in force. There all shadows ceased, all types met their antitype, and everything that was to be abolished and blotted out and come to an end, was there abolished and blotted out and came to an end. At the cross the Jewish system ended and the Christian dispensation began. There was the dividing line between them. Yet there are some who hold that the Christian church did not begin till the day of Pentecost, fifty-three days later. They believe that all that existed in the former dispensation has been abolished, and we know from the testimony of the Scriptures that whatever was abolished, was abolished at the cross. Now if the new did not begin till the Pentecost, what was the condition of the world, and what was the state of God's government, during that fifty-three days that intervened? If all law was abolished at the cross, as these men claim, then the world was without law during that time; and if without law, then without transgression; "for where no law is, there is no transgression" (Rom. 4:15), and "sin is not imputed when there is no law." Rom. 5:13. Think of the idea that God was for fifty-three days without a government in this world, and that during that time, men, no matter how abominable their actions may have been, could not be held guilty, but must stand as without sin before the God of holiness and truth! Such a thing could never be. It is evident that any view which leads to such a conclusion is a serious departure from the truth.

It must be clear to every one that the jurisdiction of God's moral law could not be relaxed a moment; therefore all that was taken out of the way at the cross was simply the middle wall of partition, the types, shadows, ceremonies, typical offerings, ordinances, and sanctuary service, which composed the

body of the old covenant, which was imposed on them till the time of reformation, or the coming of Christ. Heb. 9:10. And everything existing before, which from its nature could not be classified with these ordinances, and everything which the New Testament clearly recognizes as unabolished since that time, must belong to the new covenant. But Christ was particular in the very opening of the first sermon of his which is left on record, to instruct the people in reference to his attitude toward that law which is the rule of righteousness, and the duty of all men toward the same to the end of time. "Think not," he says, "that I am come to destroy [Greek, *καταλίσσει*, to abolish, abrogate] the law, or the prophets: I am not come to destroy [abrogate], but to fulfill," etc. Then he teaches them that not a jot or a tittle was to pass from this law till all things should be fulfilled, and that every one who would be great in the kingdom of heaven must do and teach all the commandments of this law till that time. Matt. 5:17-20.

And in reference to the Sabbath, we have the record that the holy women suspended their labor of love in their embalming of the Saviour, and "rested the Sabbath day according to the commandment." Luke 23:55, 56. This was the day following the crucifixion, where the Sabbath had been abolished, if it ever was to be abolished; and Luke, writing thirty years later, was moved to make special mention of this pious act, and expressly inform us that it was "according to the commandment." What commandment?—The only commandment which can be found enjoining and regulating a Sabbath; that is, the fourth commandment of the decalogue. Now, if that law had ceased to exist the day before, and that rest was not required of them, and they were acting only through ignorance, and obeying a dead form, would the inspired Luke, writing when he did and as he did, have made such a record of it?—Assuredly he would not.

The law and the Sabbath, then, are placed upon a firm basis within the conditions of the new covenant. This will further appear, as we consider another question connected with this subject; namely,—

Why was the new covenant made? The old had existed for about fifteen hundred years, why not let it continue? In the prophecy of the new covenant (Jer. 31:31-34) God suggests the reason for this step, in the words: "Which my covenant they brake." The epistle to the Hebrews explains the matter more fully, thus: "For if that first covenant had been faultless [Greek, *ἀμεμπτος*, without defect, that is, sufficiently full and powerful in its provisions], then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."

This covenant was not declared to be faulty because there was anything wrong about it, in itself considered; but it was imperfect, simply because its provisions were not ample enough, as we shall presently see, to meet a pressing emergency which arose under it. This is more than intimated in the next sentence, which reads: "For finding fault with them he [the Lord] saith," etc. The fault, then, or that which threw everything out of joint in the arrangement, existed not in the covenant, but on the part of the people. And the fault which the people committed was that they broke "God's covenant," the ten commandments, the "covenant commanded," the keeping of which was the very condition upon which the blessings of the "covenant made," the people's covenant, were suspended. The people violated the law; but violation of the law on the part of those who are under obligation to keep it, does not abolish the law; it does, however, cancel any obligation on the part of God to bestow favors and blessings, which are promised on the condition of our keeping the law. This was the case with Israel. Their transgression of the law did not abolish the law, but it did virtually cancel the old covenant by releasing God from all obligations he had placed himself under on condition of their obedience. The arrangement was then continued simply by his sufferance.

But, suppose the people did break the law, the ten commandments—the condition of the covenant—was there not a remedy provided which would atone for such transgression, and thus place them all right again before God? Was there not provision for the removal of sin so that they could come back into the same relation to God which they would have sustained if they had not sinned? Here was the very difficulty. They had, to be sure, their offerings, their rounds of ceremonies, and their established services; there was plenty of blood provided to be shed for sin,

but it was the blood of animals only; and such blood was not sufficiently potent to remove the stain of sin. Paul gives us an insight into the real situation when he declares that there can be no remission—removal of sin—without the shedding of blood (Heb. 9:22), and yet adds that it was "not possible that the blood of bulls and of goats [the most efficacious blood which the covenant provided] should take away sin." Heb. 10:4. Such was the condition they were in—sinners, yet having nothing by which their sins could really be taken away. Notwithstanding, therefore, the millions of offerings that smoked upon their altars, and the crimson life-current that flowed for fifteen hundred years before their sanctuary, unless something more effectual should be provided, they all were lost beyond remedy. The system was all right enough, if the people had kept in mind the purpose it was designed to answer, and if they had used it simply as a medium through which to manifest their faith in a real Redeemer who was to come. But the enemy of all truth, ever laboring to instill into the minds of men a perversion of God's plans and purposes, had led the Jews to look upon their system of worship as an end and not merely a means,—as the real remedy for sin, and not simply the figure of one to be afterward provided. Thus they were seduced into the very position which, above all others, would lead them to reject the Messiah when he came, instead of receiving him; and Satan gained his object all too well.

This new covenant undertakes to do the very thing which the old prefigured, and meet the emergency which that was unable to do, in providing a sacrifice which can in reality take away sin; for the grand result which is to be accomplished by this covenant, is set forth by these words of the Lord, as recorded by the apostle: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

A beautiful prophecy concerning the new covenant, which throws light on the point before us, is found in Daniel 9. The prophet, speaking of the Messiah, says: "And he shall confirm the covenant with many for one week." Verse 27. That this refers to what is called in the New Testament, the "new covenant," there can be no question. The week spoken of is the last one of a period of seventy weeks, which covers the closing portion of the time during which the Jews were to be considered God's covenant people; for these weeks were especially allotted to them. Dan. 9:24. These, being prophetic weeks, denote a period of 490 years. They began with the going forth of a decree to restore and build Jerusalem (verse 25), which took place in the 7th year of Artaxerxes Longimanus, king of Persia, B. C. 457 (Ezra 7), and ended in A. D. 34. Sixty-nine of these weeks, or 483 years, were to extend to the Messiah the Prince. Dan. 9:25. They ended in A. D. 27, dating as above from 457 B. C.; and right at that time Christ was baptized, commenced his ministry, and manifested himself to the people as the Messiah, which means the "anointed" one. Mark 1:10 (see date in margin); Acts 10:38; Luke 4:18. One week more remained to complete the remarkable period of the seventy weeks, and during this week he (the Messiah) was to confirm the covenant with many. His whole ministry of three and a half years was spent in opening, expounding, and enforcing upon the people the principles of the new covenant. This last prophetic week, remember, was a period of seven years, and began in A. D. 27. In the midst, or middle, of this week, Christ was to "cause the sacrifice and the oblation to cease" (Dan. 9:27), or, in other words, to bring an end to the Jewish system of sacrifices and offerings. This Christ did when he gave his life as the great antitypical offering upon the cross; and the crucifixion was in the spring of A. D. 31, just three and a half years from the beginning of Christ's ministry in A. D. 27. The apostles took up the work where Christ left it, and confirmed the covenant in his name for the last half of that week, three and a half years more to A. D. 34. Heb. 2:3. That year was marked by the conversion of Saul. Acts 8:1 (margin). The apostles were then at liberty to turn to the Gentiles, which they shortly after did. Acts 13:46.

In this prophecy, as none can fail to see, we have set before us the minister of the new covenant, who is our Lord Jesus Christ, and the sacrifice of the new covenant, which is his own precious blood, which is indeed able to take away sin. Paul bears testimony to this point by saying: "But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:6. This new covenant is better than the old, because its pro-

visions are more ample, and of universal adaptation; its promises are better, in that it provides for the actual forgiveness of sin, and in the end everlasting life.

[The subject has so far outgrown the limits originally intended, that another number will be required for its further consideration.]

THE TRUE ISRAEL.—2.

BY GEO. I. BUTLER.

IN our last article we endeavored to show that by the true Israel of God is not meant the seed according to the flesh, or those who are known as Jews the world over. Now let us examine the other side of the question, to ascertain by the Old and the New Testament both, who these are to whom the promises are made. As we are Christians, of course we need the comments of the inspired writers of the New Testament, to ascertain what are meant by the terms employed by writers of the Old. We freely grant, of course, that the terms Jew, Judah, Jerusalem, Israel, Jacob, and others, are many times employed to denote the literal seed alone; but we claim that they cannot be confined to that people exclusively, but must also refer to the true children of God, Gentiles as well as Jews; and only in this latter sense when they are spoken of as entitled to the promises.

We shall now try to show that it was because of certain traits of character that Abraham and Israel were chosen at the first. Why did God select Abraham?—"Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19. In this last quotation, the blessings promised to Abraham's children are made contingent upon their living out the principles he had illustrated and taught them. If they did not do it, the plain inference is that he would not give them those blessings. Did Abraham's relatives serve God as he did? Says Joshua to the twelve tribes: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." Joshua 24:2.

From all these testimonies, it is plain that the reason why Abraham was selected from all others was because he alone was faithful to his Creator; and his being of such a character, in a time of almost universal apostasy, fitted him to be called the "father of the faithful." Why was Jacob chosen instead of his elder brother Esau? We answer, Because of difference in character. Esau was "a profane person," that is, one who had little regard for sacred things. His selling his birthright for a mess of pottage proves this. God, foreseeing this, said, even before their birth, "The elder shall serve the younger." Gen. 25:23.

Jacob's name was changed to Israel because "as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Here we see the significance of the name "Israel," and why this is chosen as the name of those to whom the blessings promised will be given,—those who "prevail" with God, and only such. They are Israelites indeed. John 1:47. Others may have the name, but not be so in reality.

This principle of choice is in every way consistent with the character of God. From Abraham's time, because of the apostasy of all others, his literal seed according to the flesh were separated out from the nations about them by the rite of circumcision, and afterward by other peculiar laws, that the knowledge of the true God might be preserved in the earth, and they be kept from the influence of idolatry. These descendants were called Israelites, to distinguish them from the nations around them. They of course enjoyed special blessings of light, because of the giving of the law and the association of those among them who were truly servants of God, and because of the many warnings of prophets and teachers sent by Heaven. But we do emphatically deny that a single one of the literal seed will be entitled to any future blessing because of this fact. Personal character, then as well as now, will decide the questions, Who belong to the "true Israel of God"? and Who are entitled to the fulfillment of the promises? The very fact that whenever they rebelled and wandered into idolatry, God withdrew from them many of the temporal blessings which they were then enjoying, and refused to grant them again until they repented

and turned unto him, is proof enough that he will not in future give those greater blessings which are to be bestowed upon the "true Israel," to any but the obedient.

How many times we read the expression, "cut off from his people," in the Levitical laws. If a person transgressed some of the laws given by the Lord at that time, he was to be thus "cut off from his people." We might give scores of texts where this expression occurs. Does not this show that they were not then to be regarded as a part of the "true Israel"? and would they not yet remain just as really descended from Abraham as they who continued faithful? This positively shows that literal descent does not decide the question at all.

Again, the fact that provision was made in the law of Moses for Gentiles to unite with, and become a part of, Israel by circumcision, is good evidence that it was not literal descent from Abraham that made a man an Israelite, for he would have no more of Abraham's blood in his veins after his circumcision than before. That nation was receiving constant accessions of this kind. When they went up out of Egypt, we learn, a "mixed multitude" went with them. These were not of the literal seed. And Moses gives his father-in-law, Hobab, a Midianite, a hearty invitation to go with them to the promised land; in these words: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10:29. What benefit would this be to him?—Why, by going, he, although not having a drop of Abraham's blood in his veins, would become incorporated with Israel, and have a share in all their blessings. So of Rahab, and no doubt thousands of others in no way related to the literal seed.

But, says one, if this be true, why was it so important for the Jews to preserve their genealogical tables so carefully and trace their descent from Abraham? I answer, One important reason was that the promised Messiah was to be of the "seed of Abraham according to the flesh." And in no other way could this be shown but in keeping a record in many families, so there should be no doubt upon this point. Again, especially with those descended from the tribe of Levi, who had the sacred offices of religion to fulfill, the law required that only such as were thus descended should have part in these offices. How could this be ascertained?—Only by keeping a record. Then a third reason why it was necessary to keep these tables was, that as the Lord had given special laws by which Gentiles might become united, of course these were obligatory until abolished, and a record was necessary, that none might come in but in the lawful manner. But after the crucifixion of Christ and the abolition of the Mosaic law, we see no benefit from the further keeping of these tables.

The Christian Life.

"If any man have not the Spirit of Christ he is none of his."

PEACE IN CHRIST.

OUR Saviour represents his requirements as a yoke, and the Christian life as one of burden-bearing. Yet, contrasting these with the cruel power of Satan and the burdens imposed by sin he declares, "My yoke is easy, and my burden is light."

When we try to live the life of a Christian, to bear its responsibilities and perform its duties, without Christ as a helper, the yoke is galling, the burden intolerably heavy. But Jesus does not desire us to do this. He bids the weary and heavy laden, "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here is revealed the secret of that rest which Christ promises to bestow. We must possess his meekness of spirit, and we shall find peace in him.

Many profess to come to Christ, while yet they cling to their own ways, which are as a painful yoke. Selfishness, love of the world, or some other cherished sin, destroys their peace and joy. My fellow-Christian, whatever may be your lot in life, remember that you are in the service of Christ. Whatever your burden or cross, lift it in the name of Jesus; bear it in his strength. He pronounces the yoke easy and the burden light, and I believe him. I have proved the truth of his words.

Those who are restless, impatient, dissatisfied, under the weight of care and responsibility, are seeking

to carry their burden without the aid of Jesus. If he were by their side, the sunshine of his presence would scatter every cloud, the help of his strong arm would lighten every burden. The church is becoming weak for the want of consecrated members who feel that they are not their own; that their time, their talents, their energies belong to Christ; that he has bought them with his blood, and is pleading for them in the Sanctuary above.

We cumber ourselves with needless cares and anxieties, and weigh ourselves down with heavy burdens, because we do not learn of Jesus. Many are so fearful of provoking unfriendly criticism or malicious gossip that they dare not act from principle. They dare not identify themselves with those who follow Christ fully. They desire to conform to worldly customs, and secure the approbation of worldlings. Christ gave himself for us "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ's true followers are unlike the world in words, in works, and in deportment. Oh, why will not all his professed children follow him fully? Why will any bear burdens which he has not imposed?

We would be much happier and more useful, if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display, to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us, even though our lot is humble, a spirit of contentment and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. Right thoughts and new desires will be awakened in the heart of the most careless.

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourself till all are too weary to enjoy the season of devotion. To do this, is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications, and raise our voices in happy, grateful praise.

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit.

In every act of life Christians should seek to represent Christ—seek to make his service appear attractive. Let none make religion repulsive by groans and sighs and a relation of their trials, their self-denials, and sacrifices. Do not give the lie to your profession of faith by impatience, fretfulness, and repining. Let the graces of the Spirit be manifested in kindness, meekness, forbearance, cheerfulness, and love. Let it be seen that the love of Christ is an abiding motive; that your religion is not a dress to be put off and on to suit circumstances, but a principle, calm, steady, unwavering. Alas that pride, unbelief, and selfishness, like a foul cancer, are eating out vital godliness from the heart of many a professed Christian! When judged according to their works, how many will learn, too late, that their religion was but a glittering cheat, unacknowledged by Jesus Christ!

Love to Jesus will be seen, it will be felt. It cannot be hidden. It exerts a wondrous power. It makes the timid bold, the slothful diligent, the ignorant wise. It makes the stammering tongue eloquent, and rouses the dormant intellect into new life and vigor. It makes the desponding hopeful, the gloomy joyous. Love to Christ will lead its possessor to accept responsibilities for his sake, and to bear them in his strength. Love to Christ will not be dismayed by tribulation, nor turned aside from duty by reproaches. The soul that is not imbued with this love for Jesus is none of his.

Peace in Christ is of more value than all the treasures of earth. Let us seek the Lord with all our heart, let us learn of Christ to be meek and lowly, that we may find rest of soul. Let us arouse our dormant energies, and become active, earnest, fervent. The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life.

Let us open our hearts to the bright beams of the Sun of Righteousness. Let us work cheerfully, joyfully, in the service of our Master. A slothful, languid professor will never secure an abundant entrance into the kingdom of God. From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong.

The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing.—Mrs. E. G. White.



"The fields are white already to harvest."—John 4:35.

BATTLE CREEK, MICH., JANUARY 1, 1888.

### LIFE THROUGH CHRIST.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

In a former article it was shown that death is real—that the dead are dead. In this we design to prove that there is no eternal life for any man out of Christ. If we had eternal life by nature, it could not be a gift conferred by the atonement of Christ. Those who accept of the atonement by faith and obedience, have the promise of eternal life; while those who continue in sin will receive its wages, which is death. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

By sin men were condemned to perish. God gave his Son to redeem them. The believer in him shall not finally perish, but shall receive the gift of eternal life. But of the wicked it is said that they "shall utterly perish in their own corruption." 2 Peter 2:12. "Perish" is thus defined by Webster: "To be destroyed; to go to destruction; to pass away; to come to nothing; to be blotted from existence; to be ruined; to be lost. To die; to lose life; to debase." When you hear that a vessel at sea foundered, and all on board perished, do you understand that the passengers and crew are alive somewhere?—No; if the report is true, they are all dead. Christ came to save men from perishing; and believers in him shall not perish, but receive the gift of eternal life.

The grand promise of the gospel, that upon which all future good is based, is eternal life. "And this is the promise which he hath promised us, even eternal life." 1 John 2:25. Nothing can be enjoyed without life. The new earth might be created, and Eden restored, yet without life it could yield no enjoyment. But the term "eternal life" at once suggests the enjoyment of all the promised good in the world to come. We have it in promise. If we were already in possession of it, there would be no sense in the promise.

Mankind were lost. Christ came to seek and to save that which was lost. As sinners we were condemned to death; but he has set life and immortality before us as an object of hope. The apostle Paul was "in hope of eternal life." Titus 1:2. "Of Christ he said, 'Who hath abolished death, and hath brought life and immortality to light through the gospel.'" 2 Tim. 1:10. The gospel does not bring to light that man already has life and immortality; but it promises "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2:7. We are not to seek for that which we already have. So when it is said, "He that hath the Son hath life," we understand that he has it by the sure promise of Him who cannot lie.

The promised life is to be given at the resurrection of the just. Said Jesus, "I am the resurrection and the life." John 11:25. And again, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18. Keys are a symbol of power. If you have all the keys that belong to a house, you can unlock any room you please. Both these texts signify that Christ has the power to raise the dead to life. When he comes to raise the dead, he brings the reward of eternal life to his servants. He says, "Behold, I come quickly, and my reward is with me, to give every man according as his works shall be." Rev. 22:12. While on earth he gave the promise, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

Accordingly, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," then life and immortality will be given. Says the apostle, "We shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on

incorruption, and this mortal must put on immortality." When this is done, he says, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." See 1 Thess. 4:16; 1 Cor. 15:51-57.

The fact that the reward of eternal life is to be given at the coming of Christ and the resurrection of those who sleep in him, furnishes one good reason why we should "love his appearing." In harmony with the texts above quoted from the apostle, is the testimony of Jesus, namely, "That every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:40. Then the blessed hope of life will be realized. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2. With these testimonies agree the words of Paul, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

Speaking of Christ, John says, "In him was life." John 1:4. Of his people, Jesus says, "I give unto them eternal life, and they shall never perish." John 10:28. Out of Christ is no eternal life. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. The reason why the wicked have no eternal life is because they do not seek it through Christ. Said Jesus, "Ye will not come to me, that ye might have life." John 5:40.

Christ is the Lifegiver. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

The united testimony of the Scriptures is, that eternal life is the gift of God through Jesus Christ. What, then, shall we say of that theory which claims eternal life for men independent of Christ? Is it not robbery? Is it not the tendency of such a theory to rob the Son of God of the honor and the glory of giving eternal life to those who believe on him? Let the candid reader answer these questions to himself in the fear of God.

R. F. C.

### THE TRANSFIGURATION. MATT. 17:1-9.

WHEN our Lord was transfigured, on a high mountain of Galilee, before Peter and James and John, there appeared with him two other glorified personages, talking with him. These, the inspired narrator says, were Moses and Elias, as the disciples understood them to be. Luke 9:30-33.

With what pleasure does the immaterialist meet with an account of any manifestation or action on the part of those who have long been dead; it has so specious an appearance of sustaining his views, or at least of furnishing him ground for an argument; for, says he, the person was dead, and this manifestation was by his conscious spirit or immortal soul.

So far as the case of Elias is concerned, as he appeared at the transfiguration, it affords that theory no benefit; for he, being translated, never saw death, and so could appear in the body with which he ascended. This is conceded by all; and for this reason his case is never put in as a witness on this question, except by those who are so unfamiliar with the record as to suppose that he, too, once died, and here appeared as a disembodied spirit.

But with Moses the case is different; for we have in the Bible a plain account of his death and burial; yet here he appeared on the mount, alive, active, and conscious; for he talked with Christ. And so, with an air of triumph, perhaps sincere, Landis asks (p. 181), "What, then, have our opponents to say to this argument? for they must meet it, or renounce their theory."

Were we Sadducees, denying the resurrection, and any future life beyond the grave, this case would lie as an insuperable barrier across our pathway; but so long as the doctrine of the resurrection of the dead is taught in the Bible, the incident is not necessarily against those who deny the existence of any such thing as a conscious, disembodied human spirit, since the presence of Moses on the mount can be accounted for otherwise than through such a medium.

This scene was either a representation, made to pass before the minds of the disciples, or it was a reality

as it appeared. The view that it was merely a representation, receives some countenance from the fact that it is called a vision. "Tell the vision to no man," said Christ; and, while the word "vision" is sometimes applied to real appearances, as in Luke 24:43, it is also taken to represent things that do not yet exist, as in John's vision of the new heavens and new earth. Again, Luke says that they (Moses and Elias) "appeared in glory." Our Lord himself has not yet attained unto the full measure of glory that is to result to him from his work of redemption (1 Peter 1:11; Isa. 53:11); and it may well be doubted, likewise, if any of his followers have reached their full state of glory. If, then, the expression quoted from Luke refers to the future perfected glory of the redeemed, we have another evidence that this was only a representation, like John's visions of future scenes of bliss, and not then a reality. But, if this was only a vision, no argument can be drawn from it for the intermediate existence of the soul; for, in that case, Moses and Elias need not have been even immaterially present.

But let us consider it a reality. Then the presence of Moses can be accounted for by supposing his resurrection from the dead. Against this hypothesis, our opponents have nothing to offer but their own assertions; and they seem determined to make up in the amount of this commodity what it lacks in conclusiveness. Thus Landis says, "Moses had died and was buried; and as his body had never been raised from the dead, he of course appeared as a disembodied spirit." And Luther Lee says, "So far as Moses is concerned, the argument is conclusive." But against these authorities, we bring forth another on the other side, as weighty, at least, as both of them together. Dr. Adam Clarke says on the same passage, "The body of Moses was probably raised again, as a pledge of the resurrection."

Before presenting an argument to show that Moses was raised, let us look at one consideration which proves beyond a peradventure that what appeared on the mount was not Moses' disembodied spirit. It will be admitted by all that the transfiguration was for the purpose of presenting in miniature the future kingdom of God, the kingdom of glory. Andrews ("Life of our Lord," p. 321) says: "The Lord was pleased to show certain of the apostles, by a momentary transfiguration of his person, the supernatural character of his kingdom, and into what new and higher conditions of being both he and they must be brought ere it could come. . . . They saw in the ineffable glory of his person, and the brightness around them, a foreshadowing of the kingdom of God as it should come with power; and were for a moment 'eye-witnesses of his majesty.'" 2 Peter 1:16.

Who are to be the subjects in this heavenly kingdom? Answer: Those who are translated at Christ's coming, and the righteous dead who are raised from their graves at that time. Will there be any disembodied spirits there?—None; for the accepted theory on this question of theology is that at the resurrection, which precedes the setting up of this kingdom, the disembodied spirits of the human family again take possession of their re-animated bodies. Of this kingdom, the transfiguration was a representation. There was Christ, the glorified king; there was Elias, the representative of those who are to be translated; and there was Moses; but if it was simply his disembodied soul, then there was a representation of something that will not exist in the kingdom of God at all; and the representation was an imperfect one, and so an utter failure. But if Moses was there in a body raised from the dead, then the scene was harmonious and consistent, he representing, as Dr. Clarke supposes, the righteous dead who are to be raised, and Elias, the living who are to be translated.

The question now turns upon the resurrection of Moses from the dead; and if scriptural evidence can be shown that Moses was thus raised, this passage immediately changes sides in this controversy. That Moses was raised, we think is to be necessarily inferred from Jude 9: "Yet Michael the Archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." It will be noticed that this dispute was about the *body* of Moses. Michael (Christ, John 5:27-29; 1 Thess. 4:16) and the Devil each claimed, it appears, the right to do something with his body.

Some have endeavored to reconcile Jude's testimony with the idea of the non-resurrection of Moses, by claiming that the Devil wished to make known to the children of Israel the place of Moses' burial, in order

to lead them into idolatry; and that the contention between him and Michael had reference to this. But such a conjecture cannot be entertained, as in this case the contention would have been about the *grave* of Moses, rather than about his *body*.

But this dispute did have reference solely to the body of Moses. Then we inquire further what the Devil has to do with the bodies of men. He is said to have the power of death; hence the grave is his dominion, and whoever enters there he claims as his lawful prey. On the other hand, Christ is the Life-giver, whose prerogative it is to bring men out from under the power of death. The most natural conclusion, therefore, is that the dispute took place on this very point; that it had reference to the bringing back to life of that dead body, which the Devil would naturally wish to keep, and claim the right to keep, in his own power. But Christ rebuked the adversary, and rescued his victim from his grasp. This is the *necessary* inference from this passage, and, as such, is entitled to weight in this argument.

The chief objection to this view is this: If Moses was raised so many years before the resurrection of Christ, how can Christ be called the "first-fruits of them that slept," as in 1 Cor. 15:20, 23? how can he be said to be the "first that should rise from the dead," as in Acts 26:23? or be called the "first-begotten," and "first-begotten of the dead," as in Heb. 1:6 and Rev. 1:5? or the "first-born among many brethren," the "first-born of every creature," and the "first-born from the dead," as in Rom. 8:29 and Col. 1:15, 18?

In answering these queries, we first call attention to an important fact: Several individuals, of whom we have explicit account, were raised to life before the resurrection of Christ. The following cases may be cited: (1.) The widow's son, 1 Kings 17; (2.) the son of the Shunammite, 2 Kings 4; (3.) the son of the widow of Nain, Luke 7:14; (4.) the ruler's daughter, Luke 8:40, 55; and (5.) Lazarus.

These instances cannot be disposed of by making a distinction between a resurrection to mortality and one to immortality; for where does the Bible make any such distinction? or where does it give even an intimation of anything of the kind? Christ, in sending word to John of the results of his work, told the disciples to tell him, among other things, that *the dead were raised up*. And when the wicked are restored to life, it is called a *resurrection*, no less so than the restoration of the righteous. See John 5:29; Acts 24:15; Rev. 20:5. But the wicked are not raised to immortality; therefore in the matter of being raised from the dead, the Bible recognizes no distinction on account of the different conditions to which the different classes are raised. Hence the cases referred to above were resurrections from the dead just as really as though they had been raised to immortality; and the distinction which some attempt to make is thus shown to be wholly gratuitous, and is excluded from the controversy.

The objection now lies just as much against the cases of those of whose resurrection we have the most explicit account, as against that of Moses; and the question next to be met is, Can those passages which declare that a number of the dead were raised before the resurrection of Christ, and those which speak of Christ as the first to be raised, be shown to be free from contradiction?

It will be noticed that the objection, so far as the words "first-fruits," "first-begotten," and "first-born" are concerned, rests wholly upon the supposition that these words denote exclusively priority in time. It instantly vanishes before the fact that these words are not confined to this meaning.

Christ is called the "first-fruits" in 1 Cor. 15, solely in reference to his being the antitype of the wave-sheaf, and in contrast with the great harvest that will take place at his second coming. This word is used in different senses, as we learn from James 1:18, and Rev. 14:4, where it cannot have reference to antecedence in time. This is all that need be said on this word.

The word rendered "first-begotten" and "first-born" is *πρωτότοκος* (*prototokos*). This word is defined by Robinson thus: "Properly the first-born of father or mother;" and, as the first-born was entitled to certain prerogatives and privileges over the rest of the family, the word takes another meaning, namely, "first-born, the same as *the first, the chief*, one highly distinguished and pre-eminent. So of Christ, the beloved Son of God. Col. 1:15." Greenfield's definition is similar. This word is used in the same sense in the Septuagint. In Ex. 4:22, Israel is

called the first-born; and in Jer. 31:9, Ephraim is called the first-born; but, in point of time, Esau was before Israel, and Manasseh before Ephraim. Their being called the first-born must therefore be owing to the rank, dignity, and station to which they had attained.

And hence the conclusion is not without foundation that these words, when applied to Christ, denote the pre-eminent rank and station which he holds in the great work, rather than the order of time in which his resurrection occurred, a point to which no importance whatever can be attached. All hinges upon Christ, and all is accomplished by his power, and by virtue of his resurrection. He stands out foremost and pre-eminent in all these displays, whether they take place before or after his advent to this world.

There is, however, in Acts 26:23, another and a different expression, and one which presents, apparently, the greatest difficulty of any. The verse reads: "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." As it stands in our common version, it is difficult to reconcile this statement with the fact that a number were raised from the dead previous to the resurrection of Christ, as already noticed; and we are led to wonder why Paul, knowing of all these cases, should make such a statement. But, if we mistake not, the original presents a different idea. In Greenfield's Testament, the text stands thus:—

Ἐκ παρθένου ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῇ λαῷ καὶ τοῖς ἐθνεσιν.

We call the attention of those familiar with the Greek to this passage, and submit that it can be properly rendered as follows: "That Christ was to suffer, [and] that first from [or by] the resurrection of the dead, he was to show light to the people and to the Gentiles."

Bloomfield, in his note on this verse, says that the words "may be rendered either 'after the resurrection from the dead,' or 'by the resurrection;' but the latter is preferable." And Wakefield translates it thus: "That the Christ would suffer death, and would be the first to proclaim salvation to this people and to the Gentiles by a resurrection from the dead."

This is in accordance with what the apostle Paul declared to Timothy (2 Tim. 1:10), that Christ brought life and immortality to light through the gospel. And viewed in this light, the text is freed from all difficulty. It simply teaches that Christ would be the first to demonstrate before the people, by a resurrection from the dead, future life and immortality for the redeemed.

The resurrection of Lazarus, and other similar cases, though they might show that the power of death could be so far broken as to give us a new lease of mortal life, shed no light on our existence beyond this mortal state. And the resurrection of Moses, supposing him to have been raised, was not a public demonstration designed to show the people the path to a future life. So far as we have any account, no one knew that he had been raised till he appeared upon the mount of transfiguration. Christ was the first one to show to the world, by his rising from the dead, the great light of life and immortality beyond the grave.

Thus the last seeming objection against the idea that Moses had a resurrection, is taken away; while in its favor we have his appearance on the mount, and the language of Jude, which can be explained on no other ground.

Let us then take that view which a consistent regard for scriptural harmony demands, though another supposed strong pillar on which rests the dogma of the immortality of the soul, goes down before it with a crash to the very dust.

We may add, as a conclusion to this article, that Dr. Kendrick, the editor of Olshausen's Commentary, in a note in reference to the transfiguration, takes the position that the words of the Saviour in Matt. 16:28—"the Son of man coming in his kingdom"—refer to the transfiguration, which is immediately introduced, and hence that "the transfiguration is thus regarded as a type of the Saviour's future glory in his kingdom."

And Olshausen himself takes the narrative to be literal, and explains it on the hypothesis of the resurrection of Moses. He says:—

"For if we assume the reality of the *resurrection of the body*, and its glorification,—truths which assuredly belong to the system of Christian doctrine,—the whole occurrence presents no essential difficulties. The appearance of Moses and Elias, which is usually

held to be the most unintelligible point in it, is easily conceived of as possible, if we admit their bodily glorification." U. S.

"A PARTICULAR CREED."

In a public meeting of late, it was remarked that Christ came into the world not to establish a particular creed, but to save immortal souls from ruin.

A creed is simply the expression of one's faith or belief. Did not Jesus teach a particular faith as being necessary to salvation? Did he not say, "If ye believe not that I am he, ye shall die in your sins"? John 8:24. Did he not also say, "For this cause came I into the world, that I should bear witness unto the truth"? John 18:37. And what is truth?—The word of the Father. "Thy word is truth." John 17:17. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." Verse 151.

Now, wherein is the Christian religion better than Mohammedanism, Buddhism, or any other religion? Is it not in the truth of its doctrines to be believed, and the consequent duties to be performed? And did not Christ teach particular truths to be believed, and particular commandments to be obeyed? There can be but one answer—*He did*. Then the doctrines he taught constitute the Christian's creed.

But there is a floating idea in many minds that it makes no difference what a man believes, if he honestly believes it; not considering that one can believe a lie, and be damned as the consequence. 2 Thess. 2:10-12.

Did the apostles hold such loose ideas? or were they particular about the doctrines taught and believed? Let us see. Said Paul to Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." 1 Tim. 1:3. "No other doctrine." Very exclusive, says one. But some did teach other doctrine; and as the result they made shipwreck of faith. Of them he says, "Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander." Verses 19, 20. What erroneous doctrine did Hymeneus teach? 2 Tim. 2:17, 18: "And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." In the apostle's estimation it did make some difference what doctrine was taught and believed. Again, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables." 1 Tim. 4:6, 7. "Till I come, give attendance to reading, to exhortation, to doctrine." Verse 13. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Verse 16. Doctrine, then, is of some importance.

Again, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing," etc. 1 Tim. 6:3, 4. The words of Jesus are wholesome words. Read his sermon on the mount. Notice his testimony to the perpetuity of the entire primary law of God. Matt. 5:17-19. Again, "Hold fast the form of sound words." 2 Tim. 1:13. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation though faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. The Holy Scriptures contain the doctrine, the necessary instruction, for every good work. Then follows the most solemn charge "before God, and the Lord Jesus Christ," the judge of the living and the dead, to "preach the word." Why this solemn charge? "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." See 2 Tim. 4:1-4.

"The time will come," says the apostle; and it has come. The confusion of creeds professedly Christian is evidence that fables are being taught; and out of this confusion comes the absurd idea that Christ did not intend "to establish a particular creed" or doctrine, but to save men without respect to what they

believe. It is a matter of rejoicing that there are some who, obeying the divine charge, do "preach the word." So both parts of the prophecy are being fulfilled.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1: 9. Again, "But speak thou the things which become sound doctrine." Titus 2: 1. "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." Verses 7, 8.

The beloved disciple perfectly agrees with Paul, strictly guarding the doctrine of Christ from every innovation or deviation. Says he, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, [as a teacher,] neither bid him Godspeed." 2 John 9, 10. To guard the purity of the teaching of Christ is the way to save souls from ruin. R. F. C.

### BIBLE CONVERSION AND GROWTH IN GRACE:

OR SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

LIVING as we are in a time when much is said on the subject of sanctification, it seems proper and necessary, if we would entertain correct views of holiness of heart and purity of life, that with reference to these we should raise the question, "What saith the Scripture?" And having done thus we may inquire, "Understandest thou what thou redest?"

Through the fall of man, condemnation and death were introduced into the world—"every mouth" was "stopped," and "all the world" became "guilty before God." But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He "was delivered for our offenses, and was raised again for our justification."

We further learn from the Scriptures, "This is the will of God, even your sanctification." And we understand that just where the work of justification from "sins that are past," commences, there begins the work of sanctification. Sanctification, as applied to a moral agent, signifies not only purifying from sin and defilement, but also consecration, or setting apart to the work and service of God. And the Bible student who cannot see that a growth in grace, or sanctification of life, of the person mentally, and physically, are needful for the perfection of Christian character, does not comprehend with clearness the wonderful plan of salvation, nor does he look deep into the "riches both of the wisdom and knowledge of God," nor appreciate the victories we must obtain to be numbered with overcomers.

The pardon of sin, or justification from past transgressions, may be an instantaneous work; it may be effected as suddenly as the light from heaven shone upon Paul while on his way to Damascus. "Repentance toward God, and faith toward our Lord Jesus Christ," may secure peace and happiness without long and mournful delay. And when these priceless blessings are obtained, when one has passed from death unto life, he enters the school of Christ as a "babe" in his new life, to develop into a man in Christ Jesus. Says Peter, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

In the spiritual birth and life, the Scriptures recognize childhood, youth, and "full age." 1 John 2: 12-14; Heb. 5: 13, 14. As the work of growth in the Christian's experience progresses, sanctification of heart and life is developed. In this the individual must act a part, which he cannot do in justification, as is clearly proved by the following texts: "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. 20: 7, 8. But in all the word of God there is no such command as, Justify yourselves. Yet man cannot sanctify himself, cannot be holy, cannot keep God's statutes, without divine aid; nor will God sanctify any man without his concurrence. He who says, "Sanctify yourselves," has provided the means for the accomplishment of this high and holy work; and in their use we act in harmony with his will.

Buck, in his theological dictionary, in speaking of sanctification, says: "It is distinguished from justification thus: Justification changeth our state in law before God as Judge; sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows as the result and evidence of it. The surety righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is gradual; justification removes the guilt of sin; sanctification, the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image." Archbishop Usher said: "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ." "Sanctification," says another, "is nothing less than a daily dying to self, and daily conformity to the will of God."

But the subject of the progressive character and work of God in the heart, sanctifying the entire being, mentally and physically, is clearly elucidated in the third chapter of Paul's letter to the Colossians: "If ye then be risen with Christ [i. e., if you have put on Christ by baptism. Chap. 2: 12], seek those things which are above, where Christ sitteth on the right hand of God." Then follows the injunction as to where to set the affection, as to mortifying the "members which are upon the earth," putting off the "old man," putting on the "new man," gaining victories over the carnal mind, and becoming spiritually minded; "and above all these things put on charity, which is the bond of perfectness."

Peter also presents this important theme in a clear and convincing light. Addressing those who had fled from "the corruption that is in the world through lust," he says: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 5-11. Now, who can fail to see that if the Christian does not work by this rule of addition with respect to the graces of the Spirit, his justification is rendered futile and unavailing?

In our next article we will speak of the agencies for the accomplishment of sanctification.

A. S. HUTCHINS.

### HISTORICAL READING ON SUNDAY-KEEPING.—NO. 4.

BY ISAAC MORRISON.

How long was it after the Saviour's time before Sunday was regarded as it now is?

"And in the following times, when as the prince and prelate in their several places endeavored to restrain them from that also which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day, it was not brought about without much struggling and an opposition of the people; more than a thousand years being past after Christ's ascension, before the Lord's day [Sunday] attained that state in which now it standeth."—Dr. Heylyn's *History of the Sabbath*, part 2, chap. 3, sec. 12.

The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not for many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, p. 73.

Did the Gentile as well as the Jewish Christians keep the seventh-day Sabbath?

"The Gentile Christians observed also the Sabbath and the passover with reference to the last scenes of Jesus' life, but without Jewish superstition."—*Ecclesiastical History*, by the learned Gieseler, vol. 1, chap. 2, sec. 30.

When and by whom was the first law made prohibiting labor on Sunday?

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."—*Encyclopedia Britannica*, art. Sunday.

"But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D."—*Chambers's Encyclopedia*, art. Sabbath.

"Constantine the Great made a law for the whole empire (A. D. 321), that Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."—*Encyclopedia Americana*, art. Sabbath.

What was this law? and was it binding upon all or only a part of the people?

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun, but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

Although that would now be regarded as a very unholy way of keeping Sunday, had it been observed with even that much sacredness previous to the enactment of this law by Constantine?

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—*Ecclesiastical History*, by Mosheim, cent. 4, part 2, chap. 4, sec. 5.

Did Constantine profess to be converted to Christianity at the time he made this law—321 A. D.?

"He made a distinct profession of Christianity, and recommended all his subjects to embrace the religion of Christ (A. D. 324). The public respect which he paid to the old religion (paganism) up to that time was even continued afterward. . . . Constantine deferred baptism till he was at the point of death."—*Smith's Ecclesiastical History*, pp. 237, 238.

Then did his Sunday law have any reference to the Sabbath or to Christianity?

"The law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration, of Sunday, not under the name of *Sabbatum* or *Dies Dominus*, but under its old astrological and heathen title, *Dies Solis*, familiar to all his subjects, so that the law was as applicable to the worship of Hercules, Apollo, and Mithras, as to the Christians. There is no reference whatever in his law either to the fourth commandment or the resurrection of Christ."—*History of the Christian Church*, by Philip Schaff, vol. 2, p. 380.

Was Constantine ever a real Christian? or was his profession about half pagan and half Christian?

"Down to the end of his life he retained the title of *Pontifex Maximus*, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god, and the inscription, *Sol Invictus*."—*History of the Christian Church*, vol. 2, p. 15.

"A wonderful instance of spiritual blindness is given us in a very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from heaven when Constantine called himself a Christian! I say called himself a Christian, for I dare not affirm that he was one any more than Peter the Great. I cannot but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit."—*Wesley's Sermons*, vol. 2, p. 97.

Do any of the Christian writers of the first three centuries after Christ say that Christians ought not to work on the first day of the week?

Wm. Smith, LL. D., in his "Dictionary of the Bible," speaking of what is said of Sunday-keeping in the early Fathers, says: "We have never found a passage, previous to the conversion of Constantine, prohibitory of any work or occupation on the former [Sunday], and any such, did it exist, would have been in a great measure nugatory, for the reasons just alleged. After Constantine, things became different at once."—Art. Sabbath.

Dr. Cox, in his "Literature" etc., says: "All who claim any knowledge of the works of the Fathers say that these ancient writers usually, if not invariably, speak of the Lord's day [Sunday] as an independent institution, of which neither the fourth commandment, nor a primeval Sabbath, is once referred to as the foundation."—Page 12.

"By none of the Fathers before the fourth century is it [Sunday] identified with the Sabbath, nor is the date of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or his apostles."—*Chambers's Encyclopedia*, art. Sabbath.

WE understand quite well the loss of a sheep—a fleece of wool and a carcass of mutton. Money lost—that is a common and bitter enough experience. Waste—there are enough to decry it; political economists running up and down the land telling us how to save here and gain there, how to get the greatest number of dollars into the largest number of pockets—all of which is quite well. But how is it about lost men, wasted energies, faculties weakened by drink, minds sealed up in ignorance, hearts vacant of joy, whole classes lost in vice, whole flocks scattered in the wilderness of evil, and no shepherd to pity and seek them? It is the strange thing in the world that man cares so little for man. Man is the only jewel; there is no true gold but him on this planet. Why does man pass by man, and go after something that glitters, or stretches wide, or reaches high?—*Rev. T. T. Munger*.

**Temperance Outlook.**

**TOBACCO AND TOBACCO USING.**

THOMAS G. ROBERTS, in a very interesting article on "Tobacco and Tobacco Using," published in the *People's Health Journal*, says: "The war against drinking will never be successful until a war is waged against tobacco and all other popular means of self-destruction. To fight alcohol, and yet allow the use of tobacco and other common poisons, is like trying to kill an oak by cutting off the leaves with a pen knife. We have been working at the wrong end in the temperance movement. Instead of removing causes, we have been trying to remove results. We have been trying to cure this great cancer by the use of ointments and soothing washes, and consequently the results have been unsatisfactory. The attempt to destroy Vesuvius by plugging the crater would be just as successful as the attempt to put an end to intemperance without first removing the causes which lead to and perpetuate the use of intoxicants. You cannot cure the gout by applying poultices and liniments to the great toe: Intemperance is, perhaps, as much a result as a cause of the physical deterioration of the people. The use of the weaker poisons paves the way to the use of the stronger ones; hence, the person who uses none of the minor narcotics is almost sure to be free from the use of alcoholic drinks. The vegetarian who uses neither tea, coffee, tobacco, nor other similar drugs, is in no danger of becoming a drunkard, for he is absolutely unstimulated. Unexciting food and drink tend to destroy the appetite for stimulants; hence, a vegetable diet is almost, if not quite, a sure cure for the desire for stimulants. It is said that in England all roads lead to London; so all narcotics lead to the use of intoxicants. The tobacco road, though very smoky, and reeking with the filthiest kind of filth, is the greatest, and by all means the shortest and most direct route to King Alcohol's dominion. If you will study the habits of drunkards, you will find that almost all of them use tobacco, and that they began the use of tobacco before they used liquors to any great extent. It is almost impossible for a man to use tobacco and not be intemperate in some form. . . . To find a pure water drinker who is a tobacco chewer, would be like finding a white black-bird. . . . If I could induce every boy in the land to use tobacco, I could immensely increase the number of drunkards, notwithstanding all the efforts of the churches and temperance organizations. Tobacco, more than all other substances combined, is responsible for the great increase in the use of intoxicating drinks."

—The Danish temperance movement musters an army of 35,000 total abstainers.

—The General Assembly of the Cumberland Presbyterians advise its congregations to use unfermented wine in the Lord's supper.

—The majority for division in Dakota is placed at 15,000. But six counties in the Territory voted for license, the others declaring for prohibition by from fifty to six hundred majority.

—The prohibition party of Tennessee is not discouraged by its recent defeat. At the State convention of the Temperance Alliance at Nashville recently, the greatest enthusiasm was evinced for the cause, and there were no signs of faltering in the fight.

—Slowly and gradually, but persistently and disastrously, the prohibition flood is spreading over the land; if not stopped it will sooner or later engulf and carry to the bottomless abyss the distilleries, breweries, warehouses, and saloons.—*Champion* (national liquor organ).

—What can missionaries in Africa expect to accomplish when Christian nations continue to supply whisky and rum in unlimited quantities? The statistics show that during a single year there were shipped to the West Coast of Africa from Germany 7,186,236 gallons of rum, and from Great Britain, 602,328 gallons; from the United States, whisky and rum to the amount of 921,412 gallons. All the churches in the three nations could not overcome the devils inclosed in these shipments.—*Exchange*.

**S. D. ADVENTIST EDUCATIONAL SOCIETY.**

THE thirteenth annual session of the Seventh-day Adventist Educational Society was held at Oakland, Cal., in connection with the General Conference, the President, Eld. Geo. I. Butler, in the chair.

A. R. Henry, the Treasurer, gave a detailed statement of the workings of Battle Creek College the past year. This College is the leading and pioneer educational institution of the denomination. It is now in its thirteenth year. We give herewith a cut of the College buildings and grounds, which are beautifully located on Washington street, opposite the Medical and Surgical Sanitarium, of which we shall speak in a future issue. The building at the right is the College proper, and consists of a three-story brick structure 37 x 71 ft., with two hall wings each 17 x 37 ft., and an extension to the left, 52 x 70 ft. Still farther to the left, but several rods west of the College, is a boarding-hall, constructed of brick, and known as "West Hall." It is 38 x 96 ft., with wing 38 x 58 ft., and will room 150 students. The dining-hall will seat 300 students. The large building seen at the left is the old boarding-hall, and is now used exclusively for rooming students, having accommodations for 150. The buildings are all heated by steam and lighted by gas. The College can accommodate

The faculty are all earnest Christians, with hearts in the work, not only to advance the intellectual, but also the spiritual interests of the students. The Biblical Department is in a flourishing condition. One instructor gives his whole time to this work, and all the students are expected to have some exercises in Bible study.

In speaking upon the purpose of the College, Mrs. E. G. White said that in comparing the profit and loss of the Manual Training Department, we should not estimate it upon a mere money basis, but in the light of the Judgment. Then this enterprise will appear on the side of gain, not of loss. The importance of a symmetrical education was set forth in an impressive manner. The constant exertion of the mental faculties, to the neglect of physical exercise, results in nervous difficulties which terminate in evil. The Manual Training Department is second in importance and value to no other part of a college education. Parents should not be permitted to have their children excused from physical labor. To neglect education in the practical duties of life, is to wholly unfit the individual for the responsibilities of home-making. The speaker exhorted the Society to retain their hold upon manual labor. And parents should come to realize the value of physical training. The physical must be taxed as well as the mental. The dealings

of God with the children of Israel were used to illustrate the importance of the subject of careful training in the practical duties of life. Exalt the Bible in our schools as the oracle of God. The great work before us is to educate. Persons thus educated will not be brought up to commit crime, but to build up upright and Christian characters, and finally to obtain the perfect robe of Christ's righteousness.

The system of manual training adopted at this institution covers carpentry, printing, tent-making, dress-making, and millinery. Other industrial pursuits will be added from time to time. This College enjoys a very liberal patronage, and is in a prosperous condition.

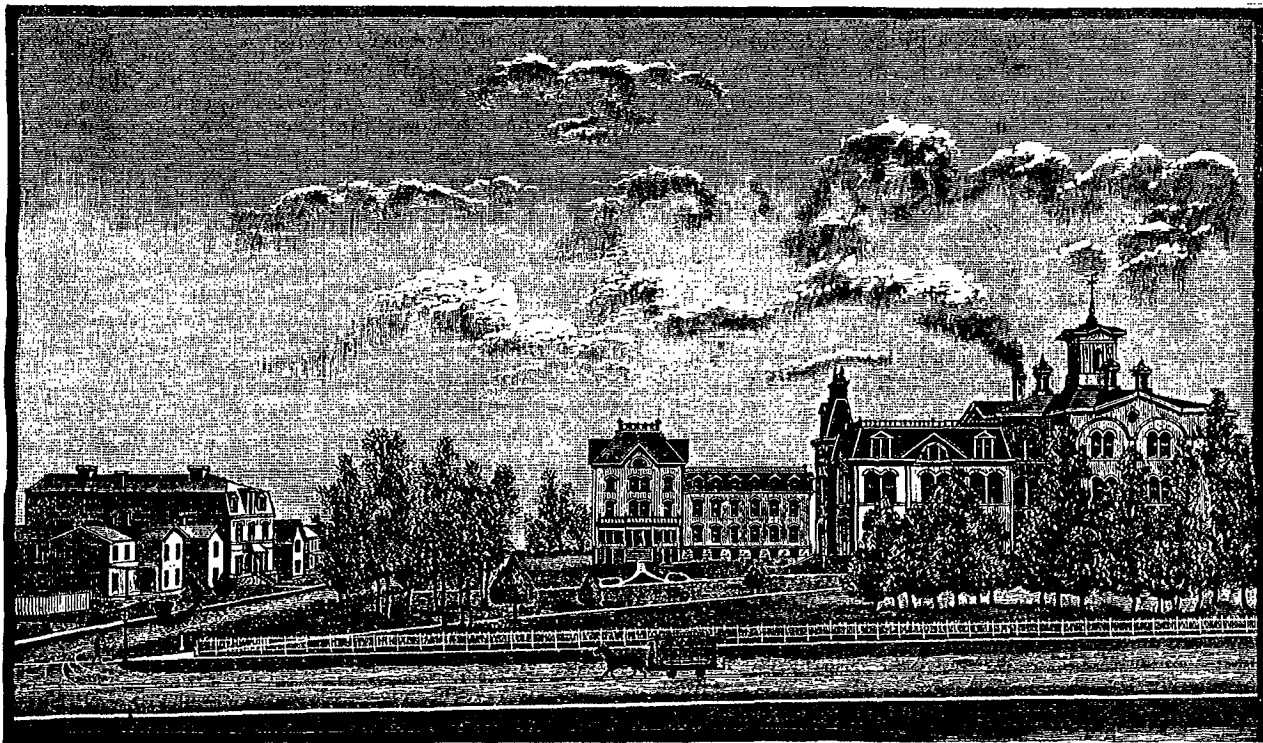
**OTHER EDUCATIONAL INSTITUTIONS.**

Among the other educational institutions owned and operated by S. D. Adventists, we mention the Academy at South Lancaster, Mass., and the College at Healdsburg, Cal.

The former is a model institution of its kind, with accommodations for 200 students and is well patronized. Its departments comprise Academic, Biblical, and Industrial. The courses in the two first-named departments are as complete as those of any academy, while the Manual Training Department affords practical education in carpentry and joinery, shoemaking, harness making, broom manufacture, printing, tent-making, mercantile business, sewing, and cooking. The Academy publishes from its printing-office the *True Educator*, a 16-page monthly that compares favorably with other educational journals of the country.

At Healdsburg, Cal., is located Healdsburg College, which, with its boarding-house and Manual Training Department, has a property valuation of more than \$50,000. The departments of instruction embrace Classical, Scientific, Preparatory, Biblical, and Industrial. The corps of professors and instructors is thoroughly efficient, and the College well equipped. In the Industrial Department, carpentry, printing, painting, horticulture, gardening, cooking, laundrying, and general house-work are carried on, and students are given thorough training therein. From the printing-office is published the *Students' Workshop*, a 4-page educational and literary monthly of excellent character. The capacity of the College is about 200 students, and it is generally well filled.

Catalogues giving full information regarding any of the foregoing institutions, may be had free by addressing the same.



about 500 students. The courses of instruction adopted are similar to those found in other institutions of learning; viz., Classical, Scientific, English, Preparatory, and Primary, besides a Biblical course, arranged to meet the special wants of the school.

The Treasurer's report, as presented at the annual meeting before mentioned, is as follows:—

| RESOURCES.                  |                    |
|-----------------------------|--------------------|
| Real estate, value in 1886, | \$59,000 00        |
| Improvements in 1887,       | 14,740 99          |
| Personal property,          | 312 60             |
| Library,                    | 1,608 91           |
| Bookstand,                  | 1,227 37           |
| Philosophical apparatus,    | 1,213 45           |
| Museum,                     | 562 15             |
| Accounts receivable,        | 10 39              |
| Notes                       | 75 00              |
| Boarding-hall,              | 4,242 92           |
| Printing-office,            | 2,862 24           |
| Carpenter shop,             | 717 97             |
| Millinery room,             | 90 49              |
| <b>Total,</b>               | <b>\$86,664 48</b> |
| LIABILITIES.                |                    |
| Notes payable,              | \$16,407 58        |
| Accounts payable,           | 12,239 36          |
| Net worth,                  | 58,017 54          |
| <b>Total,</b>               | <b>\$86,664 48</b> |
| Worth Aug. 1, 1886,         | \$56,156 73        |
| Rec'd on shares,            | 80 00              |
| " " donations,              | 5,460 49           |
| <b>Total,</b>               | <b>\$61,697 22</b> |
| Less deficit,               | 3,679 68           |
| <b>Worth Aug. 1, 1887,</b>  | <b>\$58,017 54</b> |

The work of the boarding-hall is performed by the students themselves. They spend one hour each day in this work, and one hour and a half each day in the Manual Training Department. The students enter cheerfully into the work, and the outlook was never more encouraging than it is at the present time.

## THE GOSPEL SICKLE.

Battle Creek, Mich., January 1, 1888.

In order to answer several queries, we give in this number a somewhat lengthy article from Eld. Smith on "The Transfiguration," which we doubt not will be read with interest and profit. Do not skip it because of its length.

If any of our readers wish to engage in canvassing for subscriptions to this paper, we shall be pleased to correspond with them, giving them terms, etc. Can you do a better work than to help extend the circulation of the GOSPEL SICKLE?

During the year 1887 there was printed and circulated 244,500 copies of the GOSPEL SICKLE. This is an average of more than 10,000 copies per issue—a result quite gratifying to the publishers. We hope for still better results during the year to come.

We begin in this issue a series of articles from the pen of Eld. A. S. Hutchins, entitled "Bible Conversion and Growth in Grace: or Sanctification as Taught in the Scriptures." The series will extend through five issues of the SICKLE, and will, we are sure, be read with interest and profit. There is a great deal said nowadays about sanctification, and a great diversity of opinion exists upon the subject. We believe the positions taken by Eld. Hutchins will be found to be in perfect accord with the Scriptures.

## A LITTLE IRRELEVANT.

A CERTAIN first-day Adventist minister is in great glee over a newly discovered text which he thinks completely upsets the views of the Sabbatarians on the law question. The passage in Jer. 3:16, which reads: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more."

The text very clearly points to the gospel dispensation, and the gist of its meaning is plainly stated by Dr. Clarke in his notes. This commentator says:—

"The ark of the covenant of the Lord. This symbol of the divine presence, given to the Jews as a token and pledge of God's dwelling among them, shall be no longer necessary, and shall no longer exist; for in the days of the Messiah, to which this promise seems to relate, God's worship shall not be confined either to one place or to one people. The temple of God shall be among men, and everywhere God be adored through Jesus Christ."

On the same verse the notes of Jamieson, Fausset, and Brown say:—

"The Jews shall no longer glory in the possession of the ark; it shall not be missed, so great shall be the blessings of the new dispensation. . . . The ark, containing the tables of the law, disappeared at the Babylonian captivity, and was not restored to the second temple, implying that the symbolic 'glory' was to be superseded by a 'greater glory.'"

The same in substance are the views of Matthew Henry and Thomas Scott, as expressed in their commentaries.

The meaning of the passage is very clearly brought out in the conversation of the Saviour with the woman of Samaria, at the well. Said he: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:21-24.

The text most evidently contemplates the period of the new covenant when God by the Holy Ghost inscribes his law on the tables of the believer's heart, instead of having it kept in the temple, on tables of stone. See Jer. 31:33, 34. G. W. A.

## "THIS GENERATION."

THE Saviour does not trifle with his disciples by seeming to answer the question, "What shall be the sign of thy coming?" while at the same time intending to keep them in ignorance. He intended to be understood. He did not solemnly assert that "heaven

and earth shall pass away, but my word shall not pass away," in connection with words of a hidden meaning, which he did not intend should be understood. Therefore we can understand what he means by "this generation." And there is but one reasonable interpretation of it.

He did not mean the generation living at the time when he uttered these words; for an overruling Providence causes the pen of the historian to record the fulfillment of prophecy, and no such signs appeared in those days.

He did not mean that the Jews or the Christians should exist as a people to the second advent; for the existence of either of them throughout the dispensation would be no sign of the nearness of the event. It is to assure us that the event is near, even at the doors, that he says, This generation shall not pass away till it actually transpires. Has the advent been even at the doors for eighteen hundred years? Jews and Christians have existed all this time. This interpretation gives no light on the approach of the advent. It is vain. It only hides the awful meaning of the Saviour's words—words which he designed should be understood, relating to the time of his coming.

The only reasonable interpretation is, that when he reached, in the prophecy, the time when the predicted darkening of the sun and moon and the falling of the stars should become facts of history, the people living at the time should not all die before the advent.

We have reached the time; the signs have appeared; men that are now living will live to the close of the dispensation. This is evidently what the Saviour meant; and he says to every disciple of his, "Know that it is near;" and he designs that they shall know it. He does not trifle; he does not deceive. R. F. C.

## THE COMMANDS FOR MEETING ON THE FIRST DAY OF THE WEEK TO BREAK BREAD.

I FIND the following question and answer in the *Gospel Advocate* of Oct. 18, 1886, a Disciple paper published at Nashville, Tenn. This answer seems very remarkable when it is remembered that it comes from a man who claims to take the Bible for his rule of faith and practice,—who claims to "speak where it speaks, be silent where it is silent," etc.

Question.—"I wish you to give me all the scriptures that command the church of Christ to meet on the first day of the week to eat the Lord's supper."

Then follows the answer by the editor:—

"There are not many commands on the subject. The Saviour was raised on the first day of the week. This is stated by all the evangelists, and emphasized with peculiar force, while the day of the Saviour's birth and of his death are left an uncertainty."

"Not many commands on the subject." Yes, we, too, are of the opinion that they are very scarce. But why not admit at once that there is not a command for such practice in the Bible, instead of evading a straightforward question? The very fact that the editor does not cite any command on the subject, is sufficient proof that there is no such command in the New Testament. But, "The Saviour was raised on the first day of the week," and this fact is "stated by all the evangelists, and emphasized with peculiar force, while the day of his birth and of his death are left an uncertainty." And of course these facts, together with what follows, are amply sufficient to prove that the question under consideration is a "Christian duty," in the absence of any "command" on the subject!

It occurs to us that the Church of Rome should come forward now and tender our Disciple friend a vote of thanks for adopting her mode of reasoning on the question of "holy days." What reason does the Church of Rome give for observing "holy days"?—About the same as our editor gives above, that is to say, some great event occurred on the days set apart as "holy days," and she claims the authority, in the absence of any command in the word of God, to invest such days with sacred honors.

Could not the Church of Rome adduce just as good evidence for many of her holy days as the foregoing? To be consistent, why will not our Disciple friends, like Rome, invest Friday with some kind of "sacred honors" because the Saviour was crucified on that day? Mark 15:42. But we are given to understand that "the day of the Saviour's death is left an uncertainty," and of course it was so ordered by a kind Providence, to prevent the Church from adopting it into her list of sacred days! Many people will doubt-

less "marvel greatly" when they read this bit of information. He then proceeds to give all the instances where the Saviour met with the disciples after his resurrection on the first day of the week, not forgetting to mention Pentecost, which, he declares, occurred on the first day of the week. No "uncertainty" about this, of course!

"The example of meeting for worship on the part of Christians after the resurrection of Christ, all point to the first day of the week. It is the only day for which we have any example for meeting for worship" (italics ours).

We advise our Disciple friends, until they find more than one religious meeting held on the first day of the week, not to suffer their zeal for their peculiar practice so to blind them that they cannot state facts as they exist. We will not undertake here to give every instance where people met "after the resurrection of Christ" for worship on the Sabbath; but will refer to a few texts which will suffice to show to the candid reader the incorrectness of our opponent's assertion. See Acts 13:14-16, 42; 16:13; 17:2. Were these meetings "for worship"? If so, according to our editor's reasoning, *i. e.*, that apostolic example constitutes Christian duty, the Sabbath stands vindicated.

W. R. PATTERSON.

## THOSE WHO SLEEP IN JESUS.

"BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

These words have a most decisive bearing upon the subject under consideration. They were written for the purpose of giving instruction on the state of the dead. Moreover, they relate to all the righteous dead. It will also be noticed that they were written for the express purpose of comforting those who mourn the loss of friends.

1. The first great fact which Paul recognizes and affirms is that our dead friends are asleep. But they "sleep in Jesus;" for they are "the dead in Christ."

2. Those who sleep in Jesus, God will bring with him, even as he brought Jesus from the dead. Heb. 13:20. This does not mean that Jesus will bring these persons from heaven, unless the souls of the dead sleep in heaven! But God does not come to our earth. He sends his Son to bring the saints to him. They are asleep in the dust. Dan. 12:2.

3. The manner in which Christ brings the saints to glory is, he descends from heaven with a shout, with the voice of the Archangel, and with the trump of God; and at the sound of the trumpet, those who are asleep awake to immortality in an instant of time; then the living are changed in a moment, and all are caught up together to meet Christ in the air. Having stated this great fact, that the sleeping ones shall thus awaken, and with the living shall be caught up to meet Christ, he then says: "And so shall we ever be with the Lord." This reveals the only way that the saints can ever be with Christ. It is by the resurrection and the change to immortality; and these are at the advent of Christ.

4. This is Paul's comfort concerning the saints who are under the power of death. They are asleep, but they shall awake to immortality when Christ comes again. "Wherefore comfort one another with these words." Such was Paul's doctrine concerning the state of man in death. The dead who die in the Lord, rest from their labors in quiet sleep. The time of that rest is to them only a moment, and then they awake in the likeness of Christ. It is not till after the sounding of the seventh angel that the time comes to reward the prophets and all the servants of God. Rev. 11:18.—*J. N. Andrews.*

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